The Martyrdom of Cyprian and Justa

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Cyprianus,

The martyrdom of Cyprian and
Justa

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THE MARTYRDOM OF CYPRIAN AND JUSTA

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THE MARTYRDOM OF CYPRIAN AND JUSTA

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THE MARTYRDOM OF CYPRIAN AND JUSTA.

The story of Cyprian and Justa, or Justina, has long been known and has been published in Greek, Latin, Syriac, and Arabic. It is believed to have been the germ of plays by Calderon, Marlowe, and Goethe, in whose Faust and Mephistopheles Cyprian and his demon live again. The origin of the story and the historical confusion upon which it ultimately rests have already been treated with characteristic skill and comprehensiveness by Professor Zahn,[1] to whose book every student of the Cyprian legend owes much. With the great African bishop Cyprian of Carthage tradition has confused a Cyprian of Antioch, and about their composite has been woven such a romance of persecuted constancy as the ancient church had come to rejoice in. "Old men and maidens" proved combinations irresistibly attractive to the martyrologists, and *Cyprian and Justa* is one of their masterpieces. Cyprian of Carthage suffered martyrdom in A. D. 258. More than a century later Gregory of Nazianzus, in an oration on his festival, reflects the story since connected with the names of Cyprian and Justina, which thus seems to have sprung up within a hundred years after Cyprian's death.

In the Greek the story of Cyprian and Justina consists of three parts: I. The Acts of Cyprian and Justina; II. The Repentance of Cyprian; and, III. The Martyrdom of Cyprian and Justina.[2] It is to the first of these that the plots of Calderon, Marlowe, and Goethe have been traced. In it the wizard Cyprian tries through his subject demons to win Justina from her persistent virginity to marriage with a pagan lawyer. Her triumph over the wizard through the sign of the cross so impresses him with the virtue of that symbol that he abjures his magic arts and seeks Christian baptism. Finally he so advances in his new faith that Anthimus, bishop of Antioch, names him as his successor, in

[1] Theodor Zahn, *Cyprian von Antiochien und die deutsche Faustsage*, Erlangen, 1882.

[2] *Cf.* Zahn, *op. cit.*, pp. 21–72, where German translations of the three parts are given.

which capacity he appoints Justina a deaconess and abbess of a cloister. The Repentance of Cyprian presents the story of Cyprian's life up to his conversion, told by himself in the first person. The Martyrdom of Cyprian and Justina recounts their arrest at Antioch at the instance of Eutolmius, count of the East, and their removal to Damascus for trial. The tortures to which they are there subjected by Eutolmius are borne with such constancy that he, in despair of overcoming their resolution, despatches them to Nicomedia to be judged before Diocletian. By him they are promptly sentenced to the sword. One Theoktistus, coming up at the hour of execution and saluting Cyprian, is summarily executed with them.

Originally Greek, the martyrdom passed into Latin, Syriac, Arabic, and Ethiopic. The Greek has long been accessible in *Acta Sanctorum*, *Sept.*, pp. 242 *sqq.*, where the text is based upon two Paris manuscripts, Codd. Par. 520 and 1485. A better Greek text, in the opinion of Professor Zahn, is preserved in Cod. Par. 1468, with which our Ethiopic shows some coincidences. The Greek has recently been published afresh from a Sinaitic manuscript by Mrs. Gibson, to whom students of Cyprian are further indebted for the first publication of the Arabic text.[1] Of the two Latin forms of the martyrdom the later has been published in Martène-Durand, III, 1645–50, while the earlier is known only through the notes of the Bollandist editor Klee. In Syriac the story has lately been published by Bedjan from a Berlin manuscript,[2] and by Mrs. Lewis from the Sinaitic Palimpsest and from two British Museum manuscripts,[3] one of them dating from the fifth century. The great age of this codex sufficiently evidences the antiquity of the Syriac version, and may even suggest the dependence upon it of versions like the Arabic or Ethiopic.

It should be added that about A. D. 440–60 the empress Eudocia, wife of Theodosius II., worked the three parts into three books of Homeric verse,[4] of which Photius has given a concise abstract in his *Bibliotheca*.[5] The Syriac presents the first and

1 Margaret Dunlop Gibson, *Apocrypha Arabica* ("Studia Sinaitica," VIII). London, 1901.

2 P. Bedjan, *Acta Martyrum et Sanctorum Syriace*, Vol. 7. Leipzig, 1897.

3 Agnes Smith Lewis, *Select Narratives of Holy Women* ("Studia Sinaitica," IX–X). Syriac Text and Translation. London, 1900.

4 J. Rendel Harris, *Homeric Centones*, p. 36; Zahn, *op. cit.*, pp. 15–17.

5 Photius, *Bibliotheca* (ed. Bekker), pp. 128–9, cod. 184.

third parts as a continuous whole, and the Arabic seems to do the same, while in the Ethiopic the third part alone is preserved. The presumptive dependence of the Ethiopic upon the Syriac or Arabic texts, as extant, is thus rendered at least doubtful, and the striking correspondences between the Ethiopic and Professor Zahn's preferred manuscript of the Greek further increase the doubt. It has long been recognized that Ethiopic literature consists largely of translations from Coptic and Arabic, and several points in these Ethiopic martyrdoms seem best explained by translation from the Coptic. That the Ethiopic cannot depend upon the Arabic published by Mrs. Gibson is clear from the presence in the Ethiopic of elements not in the Arabic, but in the Greek and Syriac. It is probable that some Coptic form lay between the Ethiopic and the parent Greek,[1] of which last the Paris manuscript quoted by Zahn stands nearest it in type of text.

The Ethiopic text of *Cyprian and Justina* preserved in three British Museum manuscripts represents only the third of Professor Zahn's three parts—the Martyrdom. Brit. Mus. Oriental 689 ("A") has already been fully described in these pages.[2] In it *Cyprian and Justa* (for so the Ethiopic, like the Syriac, calls the heroine) stands eighth, *foll.* 45*a* to 47*b*.[3] As this is a fifteenth century codex, and the oldest manuscript preserving the Ethiopic text, its text has been printed in the following pages, the readings of the later manuscripts being gathered in the footnotes. In Brit. Mus. Oriental 687–8 ("B"), an eighteenth century manuscript, already described in these pages,[4] *Cyprian and Justa* occupies *foll.* 61*a* to 62*b*, standing ninth in order of contents.[5] Brit. Mus. Oriental 686 ("C") is a well-written

[1] The closing words of the Ethiopic (p. 22), which I at first understood as pointing to a Syriac parent version (*AJSL.*, Vol. XIX, p. 67, January, 1903), probably suggest rather a Coptic one.

[2] *The Book of Thekla*, p. 5.

[3] The first eight titles of Oriental 689 are as follows:

1. *Homily of S. John Chrysostom on S. John the Baptist.*	3. *Stephen.*	6. *Cyriacus.*
2. *Mamas.*	4. *Eustathius.*	7. *Pantaleon.*
	5. *Thekla.*	8. *Cyprian and Justa.*

[4] *The Book of Thekla*, pp. 5, 6.

[5] The opening titles of Oriental 687–8 are:

1*a*. *Homily of S. John Chrysostom on S. John the Baptist.*	2. *Mamas.*	6. *Thekla.*
1*b*. *Homily of S. John Chrysostom on the Life and Decollation of S. John the Baptist.*	3. *Fāsīladas.*	7. *Cyriacus.*
	4. *Stephen.*	8. *Pantaleon.*
	5. *Eustathius.*	9. *Cyprian and Justa.*

codex of 286 leaves, measuring about 20 by 15⅞ inches. The writing is in three columns, with 37–39 lines to the column. Like A and B, it is primarily a martyrology. *Cyprian and Justa* stands eighth among its titles,[1] occupying *foll.* 43*b* to 45*a*. References in the last colophon to the reign of 'Īyō'as, son of 'Īyāsū II., fix the date of the manuscript between the years 1755 and 1769.

The Ethiopic text printed is that of A. In the footnotes the first margin contains variant readings reflected in the corrections, etc., of A; the second, all the variants of B and C from the text of A. Where the text of A is unintelligible, a reading of B or C has been recommended (*q. l.*, *recte*) in these footnotes, or if all are unsatisfactory a new reading has been proposed. It is believed that a readable text has thus been secured, without confusing the textual witness of the oldest manuscript, as printed, by possibly arbitrary emendations. In recommending readings, however, confusions of nominatives with accusatives and of indicatives with subjunctives have not been rigidly revised.

Professor Nöldeke has very kindly gone over the following text and translation in proof, and, while he is by no means to be held responsible for either, he has contributed a number of helpful suggestions, which the writer very gratefully acknowledges. I am further indebted to Dr. Enno Littmann for a number of suggestions, received since the appearance of the text in the *American Journal of Semitic Languages and Literatures*, Vol. XIX, some of which it has been possible to incorporate into the present publication. Thanks are also due the authorities of the British Museum for the courtesies extended to the writer in his earlier work on the manuscripts, and especially to Mr. W. E. Crum, whose kind co-operation secured for the writer the photographs from which these texts are published.

[1] The first titles of Oriental 686 run:

1. *Homily of S. John Chrysostom on S. John the Baptist.*
2. *Mamas.*
3. *Fāsīladas.*
4. *Stephen.*
5. *Eustathius.*
6. *Cyriacus.*
7. *Pantaleon.*
8. *Cyprian and Justa.*

ገድል ፡ ወስምዕ ፡ ዘቅዱስ ፡ ቍጵርያኖስ ፡ ወዘቅድስት ፡ ኢዩስጣ ፡

ገድል[1] ፡ ወስምዕ ፡ ዘቅዱስ[2] ፡ ቍጵርያኖስ[3] ፡ ወዘቅድስት ፡ ኢዩስጣ[4] ፡ ቀሎሙ[5] ፡ ለነቢያት ፡ እንዘ ፡ ይትፌጸም[6] ፡ በዝ ፡ መዋዕል ፡ ወቃሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ ዝርአተ[7] ፡ ስርናይ[8] ፡ ወክርዳድ ፡ ዘከመ ፡ በዝኀ[9] ፡ ወናውስጦስ[10] ፡ ዘከመ ፡ ተኀፈረ[11] ፡ ወተመውአ[12] ፡ በእንተ ፡ ሃይማኖት ፡ ወሕዝብ ፡ ዘከመ ፡ ተዘርው[13] ፡ ወተኰላ ። ሠረቀ[14] ፡ ቅዱስ ፡ ቍጵርያኖስ[15] ፡ እንዘ ፡ ይጽሕፍ ፡ መጸሕፍተ[16] ፡ ውስተ ፡ ኵሉ ፡ አህጉር ፡ ብዙኃን[17] ፡ አስተጋብአ ፡ እለ ፡ ይስሕቱ ፡ እማዕገቱ ፡ ለእኩይ ፡ ተኵላ[18] ፡ እምትካት ፡ አርዌ ፡ እንዘ ፡ ይቀንእ[a][19] ፡ በሰብአ ፡ ዚአሁ ። ወኮነ[20] ፡ ለአውስጣልምስ[21] ፡ ቆምስ[22] ፡ ዘደወለ ፡ ጽባሕ ፡ ከመ ፡ ቍጵርያኖስ[23] ፡ መምህሮሙ[24] ፡ ለክርስቲያን ፡ ይሥዕር ፡ ክብሮሙ ፡ ለአማልክት ፡ ወይሜሪ[25] ፡ ኵሎ ፡ ምስለ ፡ እ ሐቲ ፡ ድንግል ፡ እንተ ፡ ስማ ፡ እዩስጣ[26] ፡ ወየሀውኩ[27] ፡ ኵሎ ፡ መጸሕፍተ[28] ፡ ወተሰምዐ[29] ፡ በደወለ ፡ ጽባሕ[30] ፡ ወውስተ[31] ፡ ኵሎ[32] ፡ መካን ። ወተሰምዐ[33] ፡ ኢውጣሌ

[a] ይቄንእ ፡ *prim. man.*

[1] ገድል ፡ ወ *om.* C. [2] ውብፁዕ ፡ *add.* B. [3] ቈጵርያኖስ ። B, ቆጵርያኖስ ፡ C. [4] በረከተሙ ፡ የሃሉ ፡ ምስለ ፡ ፍቁርሙ ፡ ንጉሥነ ፡ ሕያእስ ፡ ወእሙ ፡ ንግሥትነ ፡ ወለተ ፡ ጊዮርጊስ ፡ ወምስለ ፡ ሕሙቱ ፡ እሌኒ ፡ ላዓለመ ፡ ዓለም ፡ አሜን ። *add.* C. [5] ቃሎሙ ፡ BC, *q. l.* [6] ይትፌጸም ፡ BC, *q. l.* [7] *l.* ዘርእተ ፡ [8] ሥርነይ ፡ C, *l.* ሥርናይ ፡ [9] በዝኃ ፡ BC. [10] ናስጦስ ፡ B. [11] ተኃፍረ ፡ BC. [12] ወተመውዓ ፡ B. [13] ተዘርዉ ፡ BC, *q. l.* [14] ሰረቀ ፡ B. [15] ቈጵርያኖስ ፡ B, ቆጵርያኖስ ፡ C. [16] መጻሕፍተ ፡ C, *q. l.* [17] ውብዙኃነ ፡ BC, *q. l.* [18] ለተኵላ ፡ ወእኩይ ፡ C. [19] ይቀንዕ ፡ BC. [20] ወሀካ ፡ C. [21] ለ *om.* B *recte:* አውስጣልሞስ ፡ B, ኤውስጦልምስ ፡ C. [22] ቆሞስ ፡ B. [23] ቆጵርያኖስ ፡ BC. [24] መምህረ ፡ C, *om.* ለ. [25] ወይሜሪ ፡? BC. [26] ኢዩስጣ ፡ BC, *q. l.* [27] ወየሐውኩ ፡ B, ወየሀውካ ፡ C. [28] መጻሕፍተ ፡ C, በመጻሕፍተ ፡ B, *q. l.* [29] ወስምዐ ፡ C; ዜናሆሙ *add.* B, *q. l.* [30] ጸባሕ ፡ B. [31] ወ *om.* C. [32] ኵሉ ፡ C, *q. l.* [33] ወተምዓ ፡ BC, *q. l.*

ምስ[1] ፡ ወአዘዘ ፡ ይሞቅሕዎሙ ፡ ወይዕቀብዎሙ ፡ በዅነኔያት ፡ ወያብጽሕዎሙ ፡ ሀገረ ፡ ደማስቆ ፡ ወእምዝ ፡ አብጽሕዎሙ[2] ፡ ወተስእሎሙ[3] ፡ ኢ.ውስጣሌምስ[4] ፡ እንዘ ፡ ይብል ፡ ንግረኒ ፡ ቊጽርያኖስ[5] ፡ አንተኑ ፡ መምህሮሙ ፡ ለክርስቲያን ። ዘብዙኃን[6] ፡ ትካት ፡ አስሐትከ ፡ በሥራይከ[7] ፡ በኀይሎሙ[8] ፡ ለአማልክት ፡ ወይእዜሰ ፡ በሥራያቲሁ ፡ ለዘ[9] ፡ ተሰቅለ ፡ ትመጽእ[10] ፡ ስሕተት ፡ ወተሐምግ ፡ አእዛነ[11] ፡ ሰብእ ፡ ወታቀድምኒ[12] ፡ ወታዐቢ.ዮ[13] ፡ ለዘ ፡ ተሰቅለ[14] ፡ እምሕያዋን ፡ አማልክት ። ወአውሥአ ፡ ቅዱስ ፡ ቊጽርያኖስ[15] ፡ ወይቤሎ[16] ፡ ሕርቱም[17] ፡ እፎ ፡ አሰርጎከ[18] ፡ ርእስከ[19] ፡ በትዝህርተ[20] ፡ ወበትዕቢተ[21] ፡ ትብልኒ[22] ፡ በሥራያቲሆሙ ፡ ለ አጋንንት ፡ እስመ ፡ አነሂ ፡ ቀዲሙ[23] ፡ አመ ፡ ሀለውኩ[24] ፡ ምስሌክሙ ፡ ስርግው[25] ፡ በሥራይ[26] ፡ ወበጥበበ ፡ አረሚ ፡ እንዘ ፡ ጽሉል ፡ አነ ፡ ብዙኃነ ፡ ቀተልኩ ፡ ወለብዙኃን ፡ ረሰይክዎሙ[27] ፡ ይዘምው[28] ፡ ወእምዝ[29] ፡ ኵሎ[30] ፡ አድኀነኒ[31] ፡ ክርስቶስ ፡ በእዴሃ ፡ ለዘ[32] ፡ ቅድስት ፡ ድንግል ። ወሀሎ ፡ ብእሲ ፡ ቊለስቴጕ[33] ፡ ኄር ፡ ዘእምዘመደ ፡ ቀላውንድስ[34] ፡ አፍቀራ[35] ፡ ለዛ[36] ፡ ድንግል ፡ ወአልቦ ፡ ዘበቊዐ[37] ። ወእምዝ ፡ ሰብሰበ[38] ፡ ዘበ ፡ ሕግ ፡ ፈኃራ[39] ፡ ወስእነ[40] ፡ እስከ ፡ ይእዜ ፡ አሆ ፡ አብሎታ ። ወመጽአ ፡ ኀቤየ ፡ ወአስተበቊዐኒ[42] ፡ ከመ[43] ፡ እምዕንበዜ ፡ ፍቅሩ ፡ ኢፈውሶ[44] ፡ ወአንሰ ፡ እንዘ ፡ እትአመን ፡ መጻሕፍተ[45] ፡ ሥራያት ፡ ፈነ

[1] ኤውስጣልሞስ ፡ B, ኦውጣልምስ ፡ C. [2] አቅረብዎሙ ፡ C. [3] ወተሰአሎሙ ፡ B. [4] ኤውስጣልምስ ፡ B, አውጣልምስ ፡ C. [5] ቈጽርያኖስ ፡ B, ቆጽርያኖስ ፡ C. [6] ዘብዙኃነ ፡ BC. [7] በግብረ ፡ ሥራያቲከ ፡ ዘአስሐትከ ፡ C. [8] በኃይሎሙ ፡ C, ወበኃይሎሙ ፡ B. [9] ዘ *om.* C. [10] ታመጽእ ፡ BC, *q. l.* [11] አዕዛነ ፡ B. [12] ኒ *om.* C, B ወታቀድሞ ፡ [13] ወታዓብዮ ፡ BC. [14] ለዘተቅለ ፡ B. [15] ቈጽርያኖስ ፡ B, ቆጽርያኖስ ፡ C. [16] ሎ *om.* B. [17] ኅርቱም ፡ BC. [18] አሠርጎከ ፡ BC. [19] ርእሰከ ፡? BC, *q. l.* [20] በትዝኅርት ፡ B, *q. l.;* በዘትዝኅርት ፡ C. [21] ወበትዕቢት ፡ B, *q. l.;* በ *om.* C. [22] ትብል ፡ B, ወትብል ፡ C. [23] ቀዲሙስ ፡ C. [24] ሀሎኩ ፡ C. [25] ሥርግው ፡ B, ሥጉር ፡ አነ ፡ C. [26] በፀራዊ ፡ C. [27] አገበርክዎሙ ፡ C. [28] ይዘምዉ ፡ BC, *q. l.* [29] ወእምዘ ፡ B. [30] *om.* C; *l.* ኵሉ. [31] አድኃነኒ ፡ BC. [32] ለዛቲ ፡ BC, *q. l.* [33] ቈለስቴጐ ፡ BC. [34] ቀላስንድስ ፡ B, ቀላውዴዎስ ፡ C, *q. l.* [35] ዘአፍቀራ ፡ B, *q. l.* [36] ለዛቲ ፡ B. [37] ዘበቊዓ ፡ BC, *q. l.* [38] ሰብሳበ ፡ BC, *q. l.* [39] ፈሐረ ፡ B, ፈሃራ ፡ C. [40] ወስዕነ ፡ C. [41] አሆ ፡? B. [42] ወአስተብቍዓኒ ፡ BC. [43] እፈውሶ ፡ *add.* C (*infra om.*). [44] እፈውሶ ፡ *om.* C. [45] በመጻሕፍት ፡ B, መጻሕፍት ፡ C, *q. l.*

ውኩ ፡ ላቲ ፡ ጋኔነ ፡ ወአበየቶ[1] ፡ በማዕቲበ[2] ፡ ክርስቶስ ። ወበሣልስት[3] ፡ ፈነውኩ ፡ ላቲ ፡ ሊቆሙ ፡ ለአጋንንት ፡ ወውእቱኒ[4] ፡ ገብአ[5] ፡ ተመዊአ[6] ፡ በውእቱ ፡ ማዕተብ ፡ ወጸሀቁ[7] ፡ አነ[8] ፡ እንከ[9] ፡ ኣእምር[10] ፡ ኀይሎ[11] ፡ ለውእቱ ፡ ማዕተብ ፡ ወአምኃልክዎ[12] ፡ ለውእቱ ፡ ገኔነ[13] ፡ እንዘ ፡ መላእክት ፡ ያውዕይዎ[a][14] ። ወነገረ[15] ፡ ኵሎ ፡ ከመ ፡ ረከቢሃ[b][16] ፡ ለእኪት[17] ፡ ውእቱ[18] ፡ ወኵሎ ፡ ምግባረ[19] ፡ ፁግ[20] ። ወእምዝ ፡ አነ[21] ፡ ውእቱ[22] ፡ ሶቤሃ[23] ፡ ጸሐፍኩ[24] ፡ ለዘ ፡ እምቅድሜየ ፡ ጳጳስ[25] ፡ ወወሰድኩ[26] ፡ መጸሕፍተ[27] ፡ ሥራያተ[28] ፡ ኀቤሁ ፡ እንዘ ፡ ሀለዉ[29] ፡ ኵሎሙ ፡ ኄራን ፡ ሀገር ፡ ወአውዓይኩ ፡ በእሳት ። ወአስተበቍዐከ[30] ፡ ይእዜኒ ፡ ትኅድግ[31] ፡ እምዝ[32] ፡ ባዕድ[33] ፡ ጣዖት ፡ ወትግባእ ፡ ኀበ[34] ፡ እግዚአብሔር ፡ ወእግዚአብሔር[35] ፡ ይሴባሕ ። ወእምዝ ፡ ተአምር[36] ፡ ኢተመዊአተ[37] ፡ ኀይሎ[38] ፡ ለክርስቶስ ። ወተምዐ[39] ፡ አውስጣልምሰ[40] ፡ ጥቀ ፡ ወኢዘለፎ[41] ፡ ሕሊናሁ ፡ ወአዘዘ ፡ ይስቅልዎ ፡ ወስትርዎ[42] ፡ ወለይእቲ[43] ፡ ድንግልኒ[44] ፡ ብዕዕት ፡ ይዕፍዕዋ[45] ፡ በይቡሰ ፡ ማእስ[46] ፡ እንዘ ፡ ይትባረዩ[47] ። ወትቤ[48] ፡ ቅድስት[49] ፡ ድንግል[50] ፡ እኩት ፡ አንተ ፡ እግዚአ ፡ እስመ ፡ እንዘ ፡ ኢይደልወኒ[51] ፡ ወእንዘ ፡ ነኪር ፡ አነ ፡ ትካት ፡ እንቲአከ ፡ ረሰይኒ[52] ፡ ከመ ፡

a *prim. man.* ያውዕዎ : b *prim. man.* ረቢሃ :

1 ወአይበለቶ : BC. 2 በዕተበ : B. 3 ወበሣልስ : C. 4 ወውእቱሂ : C. 5 *om.* C. 6 ተመዊያ : B, ተመውዓ : C, *l.* ተመዊአ : 7 ወጽሕቁ : B, ጽሕቁ : C. 8 *om.* BC, *suppl.* B *prim. man. post.* እንከ : 9 እስከ : *add.* C. 10 አእምር : BC. 11 ኃይሎ : BC. 12 ወአምሀልክዎ : B, ወአምሐልክዎ : C, *q. l.* 13 ጋኔን : BC, ወነገረኒ : *add.* C (*infra om.*). 14 ይውዕይዎ : B *corr.* 15 ወነገረኒ : B, *om.* C. 16 ረከባ : C, B ረካቢሃ : *q. l.* 17 ላእኪት : C. 18 *om.* C. 19 ምግባራ : C. 20 ጸዋግ : C. 21 *om.* C. 22 ውእተ : ጊዜ : C. 23 *om.* C. 24 አነ : *add.* C. 25 BC ጳጳስ : *q. l.* 26 ወ *om.* B. 27 መጻሕፍተ : BC, *q. l.* 28 ሥራይ : B, ሥራያተ : C. 29 ሀለው : C. 30 አስተበቍዓከ : BC, *om.* ወ 31 ተኅድግ : B. 32 B *om. prim. man., suppl. corr.* 33 ዕበደ : B, አምልኮ : C. 34 ቤተ : BC. 35 ኀበ : *pro* ወ B, ኀበ : *pro* ወእግዚአብሔር : C. 36 ታአምር : B, *q. l.* 37 ኢታመውዖተ : B, አተመውአተ : C. 38 BC ኃይሉ : *q. l.* 39 ወተምዓ : BC. 40 አውጣልምስ : B, አውጣልምዩስ : C. 41 ወይዘለፎ : C. 42 ወይስትርዎ : BC, *q. l.* 43 ወለይእቲኒ : B. 44 ኒ *om.* BC. 45 ይጽፍዕዋ : BC. 46 ማዕስ : B, *tr.* በማዕስ : ይቡስ : C. 47 ይትገረዩ : B, ይትረአዩ : C. 48 *add.* ሎ : C. 49 ይእቲ : C. 50 ለእግዚእ : *add.* C. 51 ኢይድልወኒ : B. 52 ረሰይከኒ : BC, *q. l.*

ለፈቀደ[1] ፡ ዚአከ[2] ፡ ከመ ፡ በእንተ ፡ ስመ ፡ ዚአከ ፡ እጸፉዕ[3] ። ወደከ
ሙ ፡ ሰገራት ፡ እንዘ[a] ፡ ይጸፍዕዋ ፡ ወይእቲኒ[4] ፡ እንዘ[5] ፡ ትሴብሖ ፡ ለእ
ግዚአብሔር ፡ ይእቲ ፡ ቅድስት ፡ ድንግል ፡ ወአዘዘ ፡ ይኅድጉ[6] ። ወእ
ምዝ ፡ አውሥአ[7] ፡ ቅዱስ[8] ፡ ቍጽርያኖስ[9] ፡ እንዘ ፡ በሕቁ[10] ፡ ይስትር
ዎ ፡ ፈድፋደ[11] ፡ ኢነበበ ፡ ጥቀ ፡ ምንተኒ[12] ። ወእምዝ ፡ አውሥአ ፡ ወይ
ቤሎ[13] ፡ ብፁዕ ፡ ቍጽርያኖስ[14] ፡ ለአውስጣልሞስ[15] ፡ ለምንት ፡ ትትዐበ
ይ[16] ፡ አንተ ፡ መምዕላይ[17] ፡ ላዕለ[18] ፡ እግዚአብሔር ፡ ወኅሕላዊ[19] ፡ ለተ
ስፋ ፡ ዘክርስቶስ[20] ፡ ወነኪር ፡ አንተ ፡ መንግሥተ[21] ፡ ሰማያት ፡ እንተ ፡
አነ ፡ እጽህቅ[22] ፡ ከመ ፡ እብጻሕ[23] ፡ ውስቴታ ፡ ከመ ፡ ይደልወኒ ፡ በዝ[24] ፡
ኵነኔያት[25] ። ወአውሥአ ፡ አውስጣልሞስ[26] ፡ እንዘ ፡ ይብል[27] ፡ እንዘ[28] ፡
መንግሥተ[29] ፡ እንተ[30] ፡ ተኀሠሥ ፡ ዘእምዝ[31] ፡ የዓቢ ፡ ኵሉ[32] ፡ ኵነኔ
ያት[33] ፡ ትትኴነን ። ወአዘዘ[34] ፡ ያውርድዎ ፡ ወይደይዎ ፡ ውስት[b] ፡ ቤተ ፡
ሞቅሕ ፡ ወቅድስት[35] ፡ ድንግል ፡ ቤተ[36] ፡ ጣርጢኖን[37] ፡ አዘዘ ፡ ያንብር
ዋ ። ወእምዝ[38] ፡ ቦአት ፡ ውስተ ፡ ውእቱ ፡ ቤት ፡ በርሀ[39] ፡ ኵለንታሁ[40] ፡
ለቤት[41] ፡ በጸጋሁ ፡ ለክርስቶስ ። ወእምድኅረ ፡ ኅዳጥ[42] ፡ መዋዕል ፡ ከዕ
በ[43] ፡ አዘዘ ፡ ያቅርብዎሙ ፡ ወእምዝ[44] ፡ መጽኡ ፡ ይቤሎ ፡ ለቅዱስ ፡ ቍ
ጽርያኖስ[45] ፡ በዕበድ[46] ፡ በእንተ ፡ ብእሲ ፡ ዘሞተ ፡ ኢትፍቅዱ[47] ፡ ትሙ

[a] *prim. man.* እዘ : [b] *prim. man.* ውስት : ?

1 በፈቃደ : B, ለፈቃደ : C, *q. l.* 2 ወረሰይከኒ : *add.* BC, *q. l.* 3 እጽፉዕ : C. 4 ኒ *om.* B, እንዘ — ወይእቲኒ : *om.* C. 5 እንተ : C. 6 ይኅድግዋ : B. 7 እምዝ : አውሥአ : *om.* BC. 8 ወቅዱስሰ : C. 9 ቊጽርያኖስ : B, ቀጽርያኖስ : C. 10 በህቁ : C. 11 *om.* C. 12 *om.* B. 13 ወይቤሎ : *post* ቀጽርያኖስ : C. 14 ቊጽ" B, ቀጽ" C. 15 ለአውስጣልምስ : B, ለአውጣልምዮስ : C. 16 ትትዓበይ : B, ትትዔበይ : C. 17 መምዕላየ : C. 18 *om.* C. 19 ወጕሕላዊ : BC. 20 ዘ *om.* B. 21 እመንግሥተ : BC, *q. l.* 22 እጽሕቅ : BC. 23 እንሥአ : ወ *add.* C *ante* እብጻሕ : 24 በዝንቱ : B, በዝየ : C. 25 ኵነኔ : BC. 26 አውስ ጣልምስ : B, አውጣልምዮስ : C. 27 እንዘ : ይብል : *om.* BC, ወይቤሎ : C. 28 እመ : አንተሰ : *pro* እንዘ : C, *q. l.* 29 መንግሥት : B. 30 ሰማየት : *pro* እንተ : C, *q. l.* 31 እምዝ : ዘ B. 32 *om.* BC. 33 ኵነኔያተ : BC, *q. l.* 34 እምዝ : *add.* B *ante* አዘዘ : 35 ወለቅድስት : BC, *q. l.* 36 *om.* B. 37 ጥርጢኖስ : C. 38 ወሶበ : C, *l.* ወእምዘ : 39 ወበርሃ : B. 40 ኵሉ : C. 41 ለ *om.* C. 42 ኅዳጥ : BC. 43 *tr.* አዘዘ : ካዕበ : C. 44 ወእምዘ : B, ወእምዝ : ሶበ : C. 45 *om.* B *prim. man.*, ቀጽ" *suppl. corr.*; ቀጽ" C *in litura.* 46 ወ *praef.* B, አእብድ : *add.* C. 47 ኢትፍቅድ : C.

ቱ ። ወይቤሎ ፡ ቅዱስ ፡ ቊጵርያኖስ[1] ፡ ዝሞት[2] ፡ ዘበእንተ[3] ፡ እግዚአብሔር ፡ ለእለ ፡ ያፈቅርዎ[4] ፡ ሕይወተ ፡ ዘለዓለም ፡ ያስተዳሉ ። ወሰሚዖ ፡ ዘንተ[5] ፡ መከረ ፡ ወሐለየ ፡ ወአዘዘ ፡ ቴገነ[6] ፡ ያነድዱ[7] ፡ ወይደዩ ፡ ውስቴቱ ፡ ፒሳ ፡ ወስብሐ ፡ ወመዓረ ፡ ግራ ፡ ወይደይዎ ፡ ውስቴቱ[8] ፡ ለብፁዕ ፡ ምስሌሃ ፡ ለቅድስት ፡ ድንግል ፡ ወለከፎሙ[9] ፡ እሰት[10] ፡ ወውእቱ ፡ ቀደመ ፡ በዊአ ፡ ብፁዕ ፡ ቊጵርያኖስ[11] ፡ ውስተ ፡ ቴገነ[12] ። ወቦአት ፡ ይእቲ ፡ ብፅዕት[13] ፡ በጊዜሃ ፡ ወእኩይ ፡ ከይሲ ፡ እምትካት[14] ፡ ወደየ ፡ ላቲ ፡ ውለት ፡ ልባ ፡ ፍርሀተ[15] ፡ ወመጽአት[16] ፡ ወቆመት ፡ ጥቃሁ ። ወይቤላ ፡ ብፁዕ ፡ ቊጵርያኖስ[17] ፡ ንዒ ፡ በትዕግሥቱ ፡ ለክርስቶስ ፡ እንተ ፡ እንቀጸ ፡ ሰማያት[18] ፡ አርኀወት[19] ፡ ወእንተ ፡ አርአየተኒ ፡ ስብሐቲሁ ፡ ለክርስቶስ ። ወእፎ[20] ፡ ይእዜ[21] ፡ ተመዋእኪ ፡ እንተ ፡ አጋንንት[22] ፡ አስተኀፈርኪ[23] ፡ ወእንተ[24] ፡ መኰንኖሙ ፡ ከመ[25] ፡ ኢምንተኒ[26] ፡ ረሰይኪ[27] ፡ በለቢሰ ፡ ማዕተበ[28] ፡ ክርስቶስ ፡ እፎኑ ፡ ይእዜ ፡ በቅትራቱ ፡ ለፀራዊ ፡ ተሰፈጥኪ ፥ ወይእተ ፡ ጊዜ ፡ አምሳለ ፡ መስቀል ፡ ገቢራ ፡ በአት ፡ ውስተ ፡ ቴገነ[29] ፥ ወክልኤሆሙ[30] ፡ ሀለው[31] ፡ እንዘ[32] ፡ የዓርፉ[33] ፡ ከመ ፡ እንተ ፡ ጠል ፡ ዘኤርምን[34] ፥ ወይቤ ፡ ብፁዕ ፡ ቊጵርያኖስ[35] ፡ ስብሐት ፡ ለእግዚአብሔር ፡ በሰማያት ፡ ወሰላም ፡ በምድር ፥ እስመ ፡ እምዘ ፡ ወድቀ ፡ ሰይጣን ፡ እምሰማይ ፡ ውስተ ፡ ኵሉ ፡ ሰላም ፡ ተፈጸመ ፡ ወክርስቶስ ፡ እምዘ ፡ መጽአ ፡ ውስተ ፡ ምድር ፡ ለሰይጠን[36] ፡ ጽልመት ፡ ተአዘዘ ፡ ወበኀይለ[37] ፡ ማዕተበ[38] ፡ መስቀሉ ፡ አግብርቲሁ[39] ፡ ተሣሀለ[40] ፡ ወለሰይጣ

1 ቌጵርያኖስ ፡ B, *om.* C. 2 ለዝንቱ ፡ ሞት ፡ ለእለ ፡ ያፈቅርዎ ፡ C *pro* ዝሞት ፡ ዘ; ዘሞት ፡ B. 3 ዘ *om.* B. 4 ለእለ ፡ ያፈቅርዎ ፡ *om.* C, *v. supra.* 5 ሰሚዖ ፡ ዘንተ ፡ *om.* C. 6 ጤገነ ፡ BC, *q. l.* 7 ያነድዱ ፡ BC, *q. l.* 8 *om.* BC. 9 ወኢለከፎሙ ፡ B, *q. l.;* ወኢለከፎ ፡ C. 10 እሳት ፡ BC, *q. l.* 11 ቌጵ" B, ቆጵ" C. 12 ጤገን ፡ BC, *q. l.* 13 *tr.* ወብፅዕት ፡ ቦአት ፡ ይእቲ ፡ B. 14 *tr.* እምትካት ፡ ከይሲ ፡ C. 15 ፍርሃት ፡ B, ፍርሃተ ፡ C. 16 ወ *om.* B. 17 ቌጵ" B, ቆጵ" C. 18 ሰማይ ፡ C. 19 አርኃወት ፡ BC. 20 ወ *om.* C. 21 *om.* C. 22 አጋንንተ ፡ BC. 23 አስተኃፈርኪ ፡ B, እንተ ፡ አስተኃፈረት ፡ C. 24 ውእተ ፡ C. 25 ወ *pro* ከመ ፡ C. 26 ኢ *om.* BC. 27 ረሰየት ፡ C. 28 ኃይለ ፡ *add.* C. 29 ጤገን ፡ BC, *q. l.* 30 ወ፪ሆሙ ፡ BC. 31 ሀለዉ ፡ BC. 32 *om.* C. 33 ያዓርፉ ፡ B. 34 ዘኤርሞን ፡ B, *q. l.;* ዘአርሞኔም ፡ C. 35 ቌጵ" B, ቆጵ" C. 36 ሰይጣን ፡ BC. 37 ወበኃይለ ፡ BC. 38 *om.* C. 39 *om.* B *prim. man.; suppl. corr.* 40 ተማሃለ ፡ B, ተሠሃለ ፡ C.

ን፡ ማኅደሩ[1]፡ ውስተ፡ ገሃነም[2]፡ ረሰየ[3]፥ ወበእንተዝ፡ አእኰተከ፡ አ
ምላከ፡ አበው፡ ኦእግዚእ[4]፡ ወበምሕረትከ፡ ዘንተ፡ ኰነኔ፡ እስልጥ[5]፡
በእንተ፡ ስመ፡ ዚአከ[6]፡ ከመ፡ መሥዋዕተነ[7]፡ ዛቲሂ[8]፡ እንተ፡ ጽንሐ
ሐ[9]፡ ትትመዓዝ፡ ለመዐዛ[10]፡ ሠናይ፥ ወእምዝ[11]፡ ዘንተ፡ ሰምዐ[12]፡ አ
ውጣልምስ[13]፡ ይቤ፡ አነ፡ እዛልፎ[14]፡ ዕብደ[15]፡ ዕንባዜክሙ[16]፥ ወአት
ናስ[17]፡ ዘይነብር[18]፡ ምስሌሁ፡ ዐርኩ[19]፡ ወይቤሎ[20]፡ ለአውጣልምስ፡
የአዝዘኒ[21]፡ ኄሩት[22]፡ ዘዚአከ[23]፡ እዕርግ[24]፡ ውስተ፡ ፍልሐቱ፡ ለዝ[25]፡
ቴገን[26]፡ በስሞሙ፡ ለአማልክቲነ[27]፥ ወንማእ[28]፡ ዘኀይሎ[29]፡ ኀይለ[30]፡
ክርስቶስ፥ ወአብሖ፡ አውጣልምስ[31]፡ ወቀርበ[32]፡ አትናስ[33]፡ ኀበ፡ ቴ
ገን[34]፡ ወይቤ፡ ዐቢይ[35]፡ አምላከ[36]፡ ሄራቅሌስ[37]፡ ወአቡሆሙ[38]፡ ለአ
ማልክት፡ አስቅልጵዮስ[39]፡ ዘይሁብዎሙ[40]፡ ሕይወተ፡ ለሰብእ፥ ወሶበ፡
ቀርበ፡ ኀበ፡ ፍልሐተ፡ ቴገን[41]፡ እሳት፡ ረከቦ[42]፡ ወነቅዐ[43]፡ ከርሡ፡ ወ
ተከዕወ[44]፡ አማዕዋቲሁ[45]፥ ወሀሎ፡ ቍጽርያኖስ[46]፡ ንጹሕ፡ እንዘ፡ ይሴ
ብሖ፡ ለእግዚአብሔር፡ ምስሌሃ፡ ለቅድስት፡ ድንግል፥ ወሶበ፡ ርእየ፡
ዘንተ፡ አውጣልምስ[47]፡ ይቤ፡ እትሐዘብ[48]፡ ኢትመውእ[49]፡ ኀይሉ[50]፡
ለክርስቶስ፡ ወየሐዝነኒ[51]፡ እስመ፡ ኄረኒ[52]፡ ዐርክየ[53]፡ ቀተለ፡ ሊተ[54]፡

1 ማኅደሮ፡ B, *q. l.*; *om.* C. 2 ኃጻሬ፡ *add.* C. 3 ረሰዮ፡ C. 4 ኦ *om.* B, ወ *pro* ኦ C. 5 አሥልጥ፡ B, እሥልጥ፡ C. 6 ስምከ፡ *pro* ስመ፡ ዚአከ፡ B. 7 መሥዋዕትነ፡ BC, *q. l.* 8 ሂ *om.* BC. 9 ጽንሐሕ፡ C, *q. l.* 10 ለለመዓዛ፡ B, ለመዓዛ፡ C. 11 ወእምዘ፡ B, *q. l.* ወሶበ፡ C. 12 ሰምዓ፡ B, *tr.* ሰምዓ፡ ዘንተ፡ C. 13 አውስጣልምስ፡ B, አውጣልምዮስ፡ C. 14 እዛለፍ፡ BC. 15 ዕበደ፡ BC. 16 እንባዜክሙ፡ C. 17 ሰ *add.* B. 18 ዘ *om.* BC. 19 ዓርኩ፡ BC. 20 ወ *om.* BC, *recte.* 21 ይኤዝዘኒ፡ B. 22 ኂሩት፡ BC, *q. l.* 23 ዘ *om.* BC, *recte.* 24 ዕዕርግ፡ B. 25 ዝ፡ *om.* B. 26 ጤገን፡ BC. 27 ለአማልክት፡ C. 28 ወንማዕ፡ B. 29 ዘይብሉ፡ BC, *q. l.* 30 ኃይለ፡ BC. 31 አውስጣልምስ፡ B. 32 ወ *om.* ወቦአ፡ *add.* B. 33 አትናስስ፡ B. 34 ጤገን፡ BC. 35 ዓቢይ፡ BC. 36 አምላክ፡ C, *q. l.* 37 ሄራቅልስ፡ B, ሔራቅልስ፡ C. 38 ወ *om.* B. 39 አስቀሊጵዮስ፡ C. 40 ዘይሁቦሙ፡ BC. 41 ጤገን፡ BC. 42 ረከቦ፡ እሳት፡ B. 43 ወነቅዓ፡ BC. 44 *corr.* B; B *prim. man.* ወተክወ፡ 45 አማዑቲሁ፡ B, አማዑቱ፡ C. 46 ቈጽ" B, ቆጽ" C. 47 አውስጣልምስ፡ B. 48 እትኄዘብ፡ B. 49 ኢይትመዋዕ፡ B, ኢይትመዋእ፡ C, *q. l.* 50 ኃይሉ፡ BC. 51 ወያኀዝነኒ፡ B, *q. l.*; ወያኃዝነኒ፡ C. 52 ኄርኒ፡ BC. 53 ዓርክየ፡ BC. 54 *om.* B.

ክርስቶስ ፥ ወጸውዖ ፡ ለጥርጠሮስ[1] ፡ ዘመደ ፡ ዚአሁ ፡ ወይቤሎ ፡ ምንተ ፡
እሬስዮሙ[2] ፡ ለእሉ ፡ ፈያተ[3] ፥ ወይቤሎ ፡ ጥርጥሮስ[4] ፡ ዑቅ ፡ እሎንተ ፡
ቅዱሳን[5] ፡ ወኢትትባአስ ፡ ምስለ ፡ ቅዱሳን[6] ፡ እስመ ፡ ኢይትመዋእ[7] ፡
ኀይሎሙ[8] ፡ ለክርስቲያን[9] ፡ አላ[a][10] ፡ ፈንዎሙ ፡ ኀበ ፡ ንጉሥ ፡ ወንግ
ሮ[11] ፡ ዘበእንቲአሆሙ ፥ ወጸሐፈ ፡ አውጣልምምስ[12] ፡ ከመዝ ፡ እንዘ ፡
ይብል[13] ፡ ለቄሳር ፡ ዐቢይ[14] ፡ ለእግዚአብሔር ፡ ወምድር[15] ፡ ለዲዮቅል
ጥያኖስ ፡ ፍሥሐ[16] ፡ በከመ ፡ ትእዛዘ ፡ መንግሥትከ ፡ አኀዝክም[17] ፡ ለቈ
ጵርያኖስ[18] ፡ መምህሮሙ ፡ ለክርቲያን[b] ፡ ምስለ ፡ አሐቲ ፡ ድንግል ፡ እ
ንተ ፡ ስማ ፡ ኢዩስጣ ፡ በደወለ ፡ ጽባሕ ፡ ወናሁ ፡ ውስተ ፡ መጽሐፉ ፡
ትሰምዕ ፡ ዙነንያት[19] ፡ ወፃዕረ ፡ ዘከመ[20] ፡ ኰንንክሙ[c][21] ፡ ወአሆ ፡ ኢ
ይቤሉ ፡ ወናሁ[22] ፡ ፈነውክዎሙ ፡ ኀበ ፡ አዛዝከ[23] ። ወሶበ ፡ አንበበ[24] ፡ ንጉ
ሥ[25] ፡ አንከረ ፡ ዘከመ ፡ ተኰነኑ ፡ ብፁዓን[26] ፡ ወሐለዩ[27] ፡ ምስለ ፡ አዕር
ክቲሁ ፡ ኰንኖቶሙ ፡ ዳግመ[28] ፥ አኮ ፡ ርቱዕ[29] ፡ ወብከ[30] ፡ ወጥኖ[31] ፡
ውስተ ፡ ኀይል[32] ፡ ዘኢይትመዋእ[33] ፥ ወይቤ ፡ ከመዝ ፡ ጸጋ[34] ፡ ጸጋሁ ፡
ለቈጵርያኖስ[35] ፡ መምህሮሙ ፡ ለአንጦክያስ[36] ፡ ወድንግል ፡ ኢዩስ
ጠ[37] ፡ ኀረዩ[38] ፡ ሎሙ ፡ ትምህርተ ፡ ከንቱ[39] ፡ ዘክርስቲያን ፡ ወኢፈቀዱ ፡
ሐዩወ[40] ፡ ወአብደሩ[d] ፡ መዊተ[41] ፡ እሉ[42] ፡ ዘበ[43] ፡ ሰይፍ ፡ ይትኰነኑ ፡

[a] *prim. man.* አላ ፡ [b] *l.* ለክርስቲያን ፡ [c] *prim. man.; corr.* ኵንንክሙ ፡ [d] ወአብሩ ፡ *prim. man.*

1 ለጥሮንጥዮስ ፡ B, ለጥርጥያኖስ ፡ C. 2 እረስዮሙ ፡ B. 3 ፈያት ፡ BC, *q. l.* 4 ጥርጥዮስ ፡ B, ጥርጥንዮስ ፡ C. 5 ቅዱሳነ ፡ BC, *q. l.* 6 ወ — ቅዱሳን ፡ *om.* BC. 7 ኢይትመዋዕ ፡ B. 8 ኃይሎሙ ፡ B, ኃይሉ ፡ C. 9 ለክርስቀስ ፡ C. 10 አላ ፡ BC, *q. l.* 11 ንግር ፡ BC. 12 አውስጣልምስ ፡ B, አውጣልምዮስ ፡ C. 13 *tr.* እንዘ ፡ ይብል ፡ ከመዝ ፡ C. 14 ዓቢይ ፡ BC. 15 ወ *om.* B, *recte*; *l.* ለእግዚአብሔረ ፡ ምድር ፡ 16 *l.* ፍሥሓ ፡ 17 አኃዝክዎ ፡ C, *l.* አኀዝክዎ ፡ 18 ለቈጵ" B, ለቆጵ" C. 19 ሙነኔያተ ፡ BC, *q. l.* 20 እንተ ፡ *pro* ዘከመ ፡ B, *q. l.* 21 ኰነንክዎሙ ፡ B, *q. l.*, ኮነን ክዎሙ ፡ C. 22 ወይእዜኒ ፡ B, *om.* ናሁ ፡; ወይእዜኒ ፡ ናሁ ፡ C. 23 እዘዝ ፡ መንግሥትከ ፡ B, ትእዛዝከ ፡ C, *q. l.* 24 አንበባ ፡ B. 25 ሰይእቲ ፡ መጽሐፍ ፡ *add.* B, መጽሐፈ ፡ *add.* C. 26 ቅዱሳን ፡ C. 27 ወሐለየ ፡ BC, *l.* ኀለየ ፡ 28 ወይቤልዎ ፡ *add.* C, *q. l.* 29 ርቱዓ ፡ B, መፍትው ፡ ንኅድጎሙ ፡ ወኢንውጥን ፡ C *pro* ርቱዕ ፡ — ወጥኖ ፡; *q. l.* 30 ወባሕቱሰ ፡ B; *l.* ወበከ ፡ 31 ወጢኖ ፡ B. 32 ኃይል ፡ BC. 33 ዘኢይትመዋዕ ፡ BC. 34 ጸጋ ፡ — ሰ *om.* BC, *recte?*; ናሁ ፡ C. 35 ቈጵ" B, ቆጵ" C. 36 ለአንጾኪያ ፡ B, ለክርስቲያን ፡ C. 37 ኢዩስጣ ፡ BC, *q. l.* 38 ኃረዩ ፡ BC. 39 *om.* C. 40 ሐይወ ፡ BC. 41 ሞተ ፡ B, *q. l.* 42 ወ *pro* እሉ ፡ ዘ C. 43 ዘ *om.* B, *recte.*

ወይሙቱ[1] ። ወወሰድዎ ፡ ለቅዱስ ፡ መስሴሃ[2] ፡ ለድንል[3] ፡ ፈለገ ፡ ዘስ
ሙ ፡ ጋልዮስ ፡ በሀገረ ፡ ኒቆምድያ ፡ ወሰአሉ[4] ፡ ፩ሰዓተ[5] ፡ ይትዓጋሥ
ዎሙ[6] ፡ ለጸሎት ፤ ወዘከሮን[7] ፡ ቅዱስ ፡ ለኵሎን[8] ፡ አብያተ[9] ፡ ክርስቲ
ያን[10] ፡ እለ ፡ ውስተ[11] ፡ ዓለም ፡ ወለኵሎሙ ፡ አግብርተ ፡ ክርስቶስ ፤
ወአቀማ[12] ፡ በየማኑ ፡ ለድንግል ፡ ወዐተባ ፡ በማዕተበ ፡ ክርስቶስ ፡ ወአ
ስተበቍዐ[14] ፡ ኪያሃ ፡ ይቅድሙ ፡ ክልሎ ፡ ወከነ ፡ ከማሁ ፡ ወይቤ ፡ ስብ
ሐት ፡ ለክርስቶስ[15] ። ወሀሎ ፡ ፩ብእሲ ፡ ዘስሙ ፡ ቴዎቅጢስጦስ[16] ፡ ዘበ
ጽሐ ፡ እምሐቅል ፡ ወተኣምኖ[17] ፡ ለቅዱስ ፡ ወሀሎ ፡ ይርኢ[18] ፡ መማክ
ርቱ[19] ፡ ለንጉሥ[20] ፡ ድዮቅልጥያኖስ[21] ፡ ወአዘዘ ፡ በጊዜሃ ፡ ይምትሩ ፡
ርእሶ[22] ፤ ወእምድኅሬሁ ፡ ለቅዱስኒ[23] ፡ ቍጽርያኖስ[24] ፡ ወአዘዘ[25] ፡ ሥጋ
ሆሙ ፡ ለካለባት[a][26] ፡ የሀብዎሙ[27] ፡ ይብልዑ ፤ ወነበሩ[28] ፡ ብዙኃ[29] ፡
መዋዕል ፡ ሥጋሆሙ ፡ ለሰለስቲሆሙ[b] ፡ አፍአ ፡ ግዱፉነ[30] ፡ ለአራዊት ፤
ወለእሊአሆሙ[31] ፡ መሃይምናን ፡ ወኄራን ፡ ወጸድቃን[32] ፡ እምዘ[33] ፡ ሰ
ምዑ ፡ ከመ ፡ ተከለሉ[34] ፡ ቅዱሳን[35] ፡ እስመ ፡ ሰብአ ፡ ብሔሮሙ ፡ ውእ
ቱኒ[36] ፡ ሮማዊ ፡ ሰዱሰ ፡ ዕለተ ፡ መዐልተ[37] ፡ ፀኒሖሙ[c] ፡ ወኵሎሙ ፡ እ
ለ ፡ የዐቅቡ[38] ፡ አስፈጡ ፡ ወነሥኡ ፡ ዘእምወርቅ[39] ፡ ወእምዕንቍ[40] ፡

[a] *corr.: prim. man.* ለከለባት ፡ [b] MS. ለስለ" [c] *corr.; prim. man.* ፁኒሖሙ ፡ ?

1 መዊተ ፡ B, ሞተ ፡ C. 2 ምስሴሃ ፡ BC, *q. l.* 3 ለድንግል ፡ BC, *q. l.* 4 ወሰአለ ፡ B, *q. l.* 5 ፩ተ ፡ ሰዓተ ፡ B. 6 ያስተዓግሥዎሙ ፡ B, ያስተዓግሥሙ ፡ C. 7 ወዘከሮሙ ፡ C. 8 ለኵሎሙ ፡ C. 9 ቤተ ፡ C. 10 ክርስቲያናት ፡ BC. 11 ኵሉ ፡ *add.* BC. 12 ወዓቀማ ፡ C. 13 ወዓተባ ፡ BC. 14 ወአስተብቍዓ ፡ BC. 15 ለእግዚአብሔር ፡ B. 16 ቴዎቅጢስጢስ ፡ B. 17 የአምኖ ፡ B, ተአምኖ ፡ C; *om.* ወ 18 ይሬኢ ፡ B, ይርዒ ፡ C. 19 መምህሩ ፡ B, መርዔተ ፡ መምከሩ ፡ C; *l.* መምክሩ ፡ 20 ንጉሥ ፡ *om.* BC. 21 ለዲዮቅልጥያኖስ ፡ B. 22 ርእሳ ፡ ለቅድስት ፡ B. 23 ቅዱስ ፡ B *om.* C. 24 ቊጽርያኖስ ፡ B *prim. man.*; ሃ *suppl. corr.*; ቆጽርያኖስሃ ፡ C. 25 የሀቡ ፡ *add.* C. 26 ለከለባት ፡ BC, *q. l.* 27 *om.* BC. 28 ወነበረ ፡ BC. 29 *tr.* ሥጋሆሙ ፡ ብዙኃ ፡ መዋዕለ ፡ ለ፫ሆሙ ፡ B, ሥጋሆሙ ፡ ለ፫ቲሆሙ ፡ ብዙኃ ፡ መዋዕለ ፡ C. 30 ግዱፈ ፡ B. 31 ወእሊዓሆሙ ፡ B, ወእሊአሆሙ ፡ C; *l.* ወለሊአሆሙ ፡ ? 32 ወጻድቃን ፡ B, *q. l.* 33 ሶበ ፡ C. 34 ተከለለ ፡ BC. 35 ቅዱስ ፡ BC. 36 ኒ *om.* BC. 37 ወመዓልተ ፡ ወልሊተ ፡ ፀኒሆሙ ፡ B; *tr.* ጸኒሖሙ ፡ መዓልተ ፡ ወሌሊተ ፡ C, *q. l.* 38 የዓቅቡ ፡ BC. 39 *corr.* B; C *tr.* አብድንቲሆሙ ፡ ለቅዱሳን ፡ ዘይኄይስ ፡ እምወርቅ ፡ ወእምዕንቍ ፡ ክቡር ፡ 40 *corr.* B.

ክቡር ፡ ይሒይስ[1] ፡ አብድንቲሆሙ ፡ ለቅዱሳን[2] ፡ ወሰዱ[3] ፡ ክቡር[4] ፡ ለ ብሔረ ፡ ሮሜ ፤ ወሶበ ፡ ሰምዑ[5] ፡ መሀይምናን[6] ፡ ምግባረ ፡ ገድሎሙ ፡ በኀበ[7] ፡ ምእመናን ፡ መሀይምናን ፡ አብጽሑ ፡ ኀቤሃ ፡ ለሩፊና[8] ፡ አንቤ ናይት[9] ፡ እንተ ፡ ዘመደ ፡ ቂራሲኖስ[10] ፡ ወነሥአት ፡ አዕጽምቲሆሙ[11] ፡ ለቅዱሳን ፡ ወአንበረቶሙ ፡ ውስተ ፡ መከን[12] ፡ ሠናይ ፡ ዘስሙ ፡ እስፎ ሩ[13] ፡ ቀለደፎሩ[14] ፡ ከመ[15] ፡ ኵሉ[16] ፡ እለ ፡ የሐውሩ ፡ ኀበ ፡ አዕጽምቲ ሆሙ[17] ፡ ይሴብሕዎ[18] ፡ ለእግዚአብሔር[19] ፡ ወለእግዚእነ[20] ፡ ኢየሱስ ፡ ክርስቶስ ፤ ወለመንፈስ[21] ፡ ቅዱስ ። ተገብረዝ[22] ፡ በመንግሥተ ፡ ድዮ ቅልጥያኖስ[23] ፡ ወመክስምያኖስ ፡ በሀገረ ፡ ደብረ ፡ ኒቆምድያ ፡ እምቅ ድመ ፡ አርባዕ[24] ፡ ቀላውድስ[25] ፡ እኩት ፡ ብርዮስ[26] ፡ በወርኀ[27] ፡ ዲዮ ስ[28] ፡ በዕለተ[29] ፡ ኀሙስ[a][30] ፡ ዘበጽርእ[31] ፡ ወርኀ[32] ፡ አቴር ፡ ወበግዕዝ ፡ ወርኀ[33] ፡ ኅዳር[34] ፡ ወለነሰ ፡ እንዘ ፡ ንጉሥነ ፡ ክርስቶስ[35] ፡ ለዓለመ ፡ ዓ ለም ፡ አሜን ፤

ለዘ[36] ፡ ጸሐፎ ፡ ወለዘ ፡ አጽሐፎ ፡ አቡነ[37] ፡ ዮሐንስ ፡ ወለዘ ፡ አን በበ ፡ ወለዘ ፡ ተርጐሞ ፡ ወለዘሰምዖ ፡ ኀቡረ ፡ ይምሐረነ ፡ እግዚአብሔ ር ፡ በመንግሥተ[38] ፡ ሰማያት ፡ አሜን ፤

[a] MS. ኃሙስ ፡ ?

1 ይኄይስ ፡ B, *q. l.* 2 ለጻድቃን ፡ B. 3 ወሰድኒ ፡ BC. 4 ክብረ ፡ B, *q. l.*; ክብራ ፡ C 5 በኀበ ፡ B, እምኀበ ፡ C. 6 መሃይምናን ፡ BC. 7 በኀበ ፡ — መሀይምናን ፡ *om.* BC. 8 ለሮፊና ፡ B, ለራፊና ፡ C. 9 አንጌቤናይት ፡ B, አንጌቤናዊት ፡ C. 10 ቅራሊኖስ ፡ B, ቀራሊኖስ ፡ C, *q. l.* 11 አዕፅምቲሆሙ ፡ BC. 12 BC መካን ፡ *q. l.* 13 አስፎሩ ፡ B. 14 ቅለዳፎሩ ፡ B, ቅላደፎሩ ፡ C. 15 እስመ ፡ BC. 16 ኵሎሙ ፡ BC. 17 አዕፅምቲሆሙ ፡ BC. 18 ይሰብሕዎ ፡ C. 19 አብ ፡ *add.* C. 20 እግዚእነ ፡ *om.* B; ወለወልዱ ፡ C. 21 ለ *om.* B. 22 ተገብረ ፡ ዝንቱ ፡ C. 23 ዲዮቅልጥያኖስ ፡ BC. 24 ፩ C. 25 ቀለንዲስ ፡ B, ቀለዲዲስ ፡ C. 26 ብርዮ ፡ BC. 27 በወርኃ ፡ BC. 28 ድዮስ ፡ BC. 29 ዕለተ ፡ *om.* B. 30 ሐሙስ ፡ BC; ድዮስ ፡ *add.* B. 31 ዘበፀዑ ፡ B, ዘበጽርዕ ፡ C. 32 በወርኃ ፡ B, ወርኃ ፡ C. 33 ወርኃ ፡ B, *om.* C. 34 ጥቅምት ፡ B. 35 በረከቶሙ ፡ ወጸጋ ፡ ረድኤቶሙ ፡ የሃሉ ፡ ገብሮሙ ፡ ወለደ ፡ ጊዮርጊስ ፡ *add.* B. 36 ለዘ ፡ — አሜን ፡ *om.* C. 37 አቡነ ፡ — ኅቡረ ፡ *om.* B. 38 ወያርፍቀነ ፡ ቀዲሚ ፡ ምሳሐ ፡ ዘዓመት ፡ ለእለ ፡ ሀሎነ ፡ (*prim. man.* ሀሌነ ፡ ?) ውስተ ፡ ዛቲ ፡ ደብር ፡ ለዓለመ ፡ ዓለም ፡ B *pro* በመንግሥት ፡ ሰማያት ፡

COLOPHON OF MS. C.

ተፈጸመ ፡ ስምዕ ፡ ዘቅዱስ ፡ ቆጵርያኖስ ፡ ወዘቅድስት ፡ ኢዩስጣ ፨
በረከቶሙ ፡ ተሃሉ ፡ ምስለ ፡ ነፍሰ ፡ ፍቁሮሙ ፡ ኢያሱ ፡ ወወልዱ ፡ ን
ጉሥነ ፡ ኢዮአስ ፡ ወእሞሙ ፡ ንግሥትነ ፡ ወለተ ፡ ጊዮርጊስ ፡ (ወምስ
ለ ፡ አመቶሙ ፡ ወለተ ፡ ሥላሴ ፡ *add. corr.*) ለዓለመ ፡ ዓለም ፡ አሜን ፨

TRANSLATION.

The conflict and martyrdom of the holy Cyprian and of the holy Justa;[1] while the word of the prophets is being fulfilled in these days and the word of our Lord Jesus Christ about the seed of wheat and tares, how they grew, and how Novatus[2] was put to shame and conquered by faith, and how the people were scattered and the wolf.

The holy Cyprian was famous in all lands because he wrote many books, and many who were gone astray he gathered to himself from the wiles of the evil wolf, the serpent of old, envying him his people. And Eutolmius was count of the region of the East when Cyprian the teacher of the Christians was setting aside the glory of the gods and was healing everyone, with a virgin whose name was Justa, and they were disturbing everyone with the books, and their doings were heard of in the region of the East and in every place. And Eutolmius was wroth and he ordered that they cast them into chains and guard them closely[3] and bring them to the city of Damascus. And when they had brought them, then Eutolmius asked them saying, Tell me, Cyprian, art thou the teacher of the Christians, who didst aforetime lead many astray by thy sorcery by the might of the gods? But now by the sorcery of him who was crucified thou dost bring error and dost disturb the ears of men, and dost advance and exalt him who was crucified above the living gods. And the holy Cyprian spoke and said to him, Most wretched *man*, why hast thou adorned thyself with insolence, and dost thou speak also with pride in the sorceries of demons? For I also once, when I was, with you, equipped with sorcery and with the wisdom of the pagans, since I was blind, slew many and made many commit fornication, and from all this Christ saved me by the hand of his holy virgin. And there was a good scholar,[4] of the house of Claudius, who loved this

[1] The Greek and Arabic call the maiden Justina, while the Syriac, like the Ethiopic, has Justa.

[2] Eth. Nawestos. As in Eusebius, *H. E.*, VI, 45, 1, the Roman Novatianus is meant. *Cf.* Zahn., *op. cit.*

[3] *Lit.*, with laws *or* punishments.

[4] Gr. Sin., *σχολαστικός τις Ἀγλαΐδης ὀνόματι.* Gr. Act. Sanct., *Σκολαστικὸς γάρ τις ὀνόματι Ἀγλαΐδος ὁ τοῦ Κλαυδίου.* MS. A has ቍሰስቴጐ ፡ evidently as a transliteration of *σχολαστικός.* ኄር ፡ may have been due to connecting Ἀγλαΐδης with ἀγλαός.

virgin, and he was not pleasing to her.[1] And then he promised her a marriage that was according to law, and he has been unable until now to persuade her. And he came unto me and besought me to heal him of the madness of his love. But I, since I believed the books of sorceries, sent a demon to her, and she withstood him with the sign of Christ. And a third time I sent the chief of the demons, and he too returned conquered by that sign. And therefore I desired to know the power of this sign, and I adjured that demon, while angels burned him.[2] And he told it all, that he was the discoverer of evil and of every work of wickedness. And then I came to myself.[3] Then I wrote this to him that was bishop before me, and I brought the books of sorcery unto him while all the honorable men of the city were *present*, and I burned *them* with fire. And now I beseech thee to leave the other superstition and to return unto the Lord, and the Lord shall be praised. And then thou shalt know the invincibleness of the power of Christ. And Eutolmius was exceedingly incensed, and he did not dispute his opinion with him, and he commanded them to hang him up and comb him, and to take turns in beating that blessed virgin also with hard thongs of leather. And the holy virgin said, Praised art thou, O Lord, because when I was unworthy also and when I was a stranger once thou didst make me thine according to thy will to be beaten for thy name's sake. And the soldiers tired themselves out in beating her, while that holy virgin also glorified God. And he ordered them to stop. And then the holy Cyprian spoke. While they were combing him exceeding much, he had not even said anything, but[4] then the blessed Cyprian spoke and said to Eutolmius, Why dost thou exalt thyself, tyrant, against God? And thou art deceitful toward the hope of Christ and alien from the kingdom of heaven, into which I desire to enter, that it may[5] be mine on account of this torture. And Eutolmius spoke saying, If thou seekest the kingdom of heaven, thou shalt suffer every *kind of* torture, *even* greater than this. And he ordered them to lead him and cast him into prison. And he ordered them to put the holy virgin in the house of Teratina.[6] And when she came into that house the whole of the house shone with the grace of Christ.

And after a few days again he ordered them to bring them, and when they came he said to the holy Cyprian, Do not for the sake of a mortal man foolishly consent to die. And the holy Cyprian said to him, That death which is for God, for those that love him secures life eternal. And when he heard this he took counsel and meditated, and he ordered them to heat a frying-pan and to cast into it pitch and fat and wax, and

[1] *Or*, there was none that was pleasing to, *or* fit for, her.

[2] Gr. Sin., *πληρούμενος ὑπὸ ἀγγέλων*: Gr. Act. Sanct., *ὑπὸ ἀγγέλων μαστιγωθεὶς*: Syr., when the demon was burned by the angel. Perhaps the Greek lying back of the Syriac had *πυρούμενος*.

[3] *Lit.*, It was I. Gr. Sin., *ἀνένηψα ἀπὸ τῆς πλάνης*: Gr. Act. Sanct., *ἀνανήψας ἀπὸ τῆς πλάνης*.

[4] *Lit.*, and. [5] *Or*, that it weigh. [6] AB, Tartinon ; C, Tertinus.

to cast the blessed one into it, with the holy virgin. And the flame did not touch them. And the blessed Cyprian entered first into the frying-pan. And the blessed one entered in her turn, and the evil serpent of old cast fear into her heart. And she came and stood by it. And the blessed Cyprian said to her, Come, in the endurance of Christ, thou that hast opened the gate of heaven, and hast made me to see the glory of Christ. And how art thou now conquered, who didst confound the demons and didst hold their chief as nothing, by putting on the sign of Christ? How dost thou now let thyself be deceived by the sting of the adversary? And then making the sign of the cross she entered into the frying-pan. And they were both of them refreshed as with[1] the dew of Hermon. And the blessed Cyprian said, Glory be to God in heaven, and peace on earth. For when Satan fell from heaven peace was wrought in it all,[2] and from the time when Christ came into the world darkness was ordained for Satan, and by the power of the sign of his cross he forgives his servants, and he cast Satan down to his abode in Gehenna. And for this I praise thee, O Lord God of the fathers, and by thy mercy I pass through this torture for thy name's sake, that this our offering of sacrifice also may be fragrant with good odor. And when Eutolmius heard this, he said, I will overcome the madness of your folly. And Athenus[3] his friend who presided with him said to Eutolmius, Your excellency bids me[4] ascend into the heat of this frying-pan in the name of our gods, and we will conquer this so-called might of Christ. And Eutolmius gave him permission, and Athenus drew near unto the frying-pan and said, Great is the god Herakles[5] and the father of the gods Asklepius who gives life unto men. And when he drew near unto the frying-pan, the fire found him, and his belly was rent asunder and his bowels gushed out. And Cyprian was serene, praising God with the holy virgin. And when Eutolmius saw this, he said, I fear that the might of Christ is unconquerable, and he has made me sad, for Christ has slain me my excellent friend.

And he called Terentinus[6] his kinsman and said to him, What shall I do to these robbers? And Terentinus said to him, Beware of these holy ones and contend not with these holy ones, because the might of the Christians is unconquerable; but send them unto the king and tell him about them. And Eutolmius wrote thus saying: To Cæsar the great, lord of the earth, Diocletian, greeting. In accordance with the statute of thy kingdom, I have arrested Cyprian, the teacher of the Christians, with a virgin whose name is Justa, of the region of the East. And behold in the report of his case[7] thou shalt hear the punishments and torture with

[1] *Lit.*, of.

[2] *Or*, everyone.

[3] Gr. Sin. and Act. Sanct., Ἀθανάσιος: Syr., Athenus.

[4] Gr., εἰ κελεύει με ἡ ὑμετέρα ἀρετή.

[5] So the Gr.; Syr., Zeus.

[6] A, Tertaras, Terteros; B, Terontius, Tertius; C, Tertianus, Terentius? Gr., Syr., Terentinus.

[7] *Lit.*, his writing.

which I punished them, and they did not obey.[1] And behold I have sent them unto thine authority. And when the king read, he wondered at the way the blessed ones had been tortured, and he deliberated with his friends about torturing them again. And they said to him, Not so, it is well[2] that we let them be and assail not power that is invincible.[3] And he said, Inasmuch as Cyprian, teacher of Antioch, and the virgin Justa have chosen for themselves the vain teaching of the Christians and have not desired life, but have preferred death, these shall suffer by the sword and shall die.

And they led away the holy one with the virgin to a river named Galius,[4] in the land of Nicomedia, and he asked that they wait for them two hours for prayer. And he made mention of all the churches that were in the world and of all the servants of Christ. And he set the virgin at his right hand and sealed her with the sign of Christ, and he prayed that they crown her first,[5] and it was done. And he said, Praise unto Christ. And there was a man whose name was Theoktistus, who had come from the country, and he saluted[6] the holy one.[7] And there was looking on a councillor of King Diocletian, and straightway he ordered them to cut off his head. And after him *they beheaded* the holy Cyprian also. And he ordered them to give their bodies to the dogs to eat.

And for many days, *even* for six[8] of them, they guarded their bodies, cast forth without to the wild beasts. And against them faithful and good and righteous *men*, hearing that the holy ones had been crowned, because he was also a man of their own land, even a Roman, lying in wait for them six days, day and night, [and] deceived all those who were guarding them and took away the bodies of the holy ones which were more precious than gold and gems, and they brought[9] honor to the country of Rome. And when the faithful heard the manner of their conflict, with faithful believers they brought them unto Rufina, a prophetess,[10] of the family of Carolinus,[11] and she took the bones of the holy ones and put them in a good place, the name of which was 'Esphōrū Qaladaphōrū,[12]

[1] *Or*, assent. [2] *Or*, It is not well, etc.

[3] Syr. has simply, Do not withstand the great power of God.

[4] Gr., *ποταμῷ τινι* Γάλλῳ. [5] *μή πως δειλιάσῃ*, the Gr. explains.

[6] So Gr. Act. Sanct., but not Gr. Sin., which here makes Theoktistus the councillor representing Diocletian at the execution.

[7] *Masc.* Cyprian is, of course, meant. [8] A, three.

[9] *Lit.*, cast, A; BC, we brought; *om.* and.

[10] Reading **ነቢይት፡** for **እንቤናይት፡** A, **እንጌቤናይት፡** B, **እንጌቤናዊት፡** C.

[11] So BC; A, Kîrasînos; Syriac, the Claudians; Gr. Act. Sanct., Ῥουφίνῃ *μητρώνῃ γένους* Καβάρου; Gr. Sin., Ῥουφῖνα *τις καὶ* Μητρώνη.

[12] *ἐν τόπῳ καλουμένῳ* Κλαϊφόρῳ, Gr. Sin.; *ἐν τῷ μεσολόφῳ* Κλαϊφόρῳ, Cod. Par. 1468, and with a form of this latter reading the translator seems to be struggling. Eudocia, according to Photius, had *τῷ* Κλαυδίου *φόρῳ*, "the Forum of Claudius," to which our Ethiopic comes surprisingly close. Zahn regarded the text of this Paris codex as most near the original (*Cyprian von Antiochien*, p. 63).

that all who come unto their bones may glorify God and our Lord Jesus Christ and the Holy Spirit.

This was done in the reign of Diocletian and Maximian, in a city of the region of Nicomedia, on the fourth day before the Kalends of October,[1] on the fifth day of the month Dius,[2] which is in Greek the month Atēr and in Ethiopic the month Hedār[3]—but for us, while Christ is our king for ever and ever. Amen.

On him who writes it, and on our father John who has it written, and on him who reads it, and on him who interprets it, and on him who hears it, may God have mercy upon us all together in the kingdom of heaven. Amen.

COLOPHON OF MS. C.

The martyrdom of the holy Cyprian and of the holy Justa is finished. May their blessing be with the soul of their lover 'Īyāsū and his son, our king 'Īyō'as, and their mother, our queen Walatta[4] Gīyōrgīs (and with their handmaiden Walatta[4] Shelāsē *add. corr.*), for ever and ever. Amen.

[1] MS. A, እኩት ፡ ብርዮስ ፡ Gr. Sin. has *πρὸ τεσσάρων καλανδῶν 'Οκτωβρίῳ β'*. Gr. Act. Sanct. has no date save *ἐν ὑπαθείᾳ* (*l. ὑπατείᾳ*) *Διοκλητιανοῦ*.

[2] The first month of the Macedonian year. While in Greek papyri Dius sometimes corresponds to the Egyptian Pachon (April 26–May 25; *cf.* Grenfell and Hunt, *Amherst Papyri*, II, p. 51, B. C. 159), it is here used in the traditional sense October–November; *cf.* Clinton, *Fasti Hellenici*, 3:349. By Atēr the Syriac month Ādār seemed to me to be meant, but Dr. Littmann has suggested that the writer should have written በግብጽ ፡ instead of በጽርእ ፡ and probably had in mind the Coptic month *αθωρ*, which corresponds to the Ethiopic ኅዳር ፡ as the Syriac Ādār does not.

[3] November–December. The Gr. naturally lacks the datings in Atēr and Hedār, just as the Syriac lacks the Ethiopic.

[4] Walatta, daughter of.

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Cyprianus,

The martyrdom of Cyprian and Justa

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